

and 5.5 meters wide called Wainikeli in east central Wangava. Low banks of earth on either side of the ditch were 50 cm. high. 52

Mosesi, an old man of Namuka who formerly lived on Wangava, had played *tchingga* in his youth. He gave the following account of the game:

Tchingga is an old game played by men. The *tchingga* ground was in or near the village. In olden times the court had a ditch but more recently the game was played without one. I have never seen a game played in a ditch. If the ditch was used the reeds flew farther because they hit the side wall, were knocked back into the ditch, and hit the wall again farther along. *Tchingga* games were held between clans, villages, and islands. The Namuka people played often with the Kambarans. When they wished to play they sent a group of men to Kambara to present kava and invite the people to participate in a game. A prize consisting of mats, coconut oil, tapa, or other property was decided upon. It was collected from both sides before the game and was kept by the chief until the game was over, when it was presented to the winners. When the Kambarans arrived on Namuka they offered kava to the hosts, and the Namukans presented a feast to them. Before the players started they had a kava ceremony either indoors or outside near the playground. If the game was held on Namuka, the Namuka men always threw the reeds first; if it was held on Kambara the Kambarans threw first. The player held his reed (*i tchingga*) between middle finger and thumb of his right hand and covered the pointed end of the reed with his index finger. With his left hand at about the height of his chin, he held the butt end of the reed between index finger and thumb. When ready to throw, his body started to move rhythmically and the girls, who were spectators, chanted the *tuki tchingga*. The Namuka girls chanted when the Namuka men threw and vice versa, as follows:

Moi tu ka tangane tha,
A thaiva ko rairaita rairaita i ra?
Thehe ki lekutu ka ramusu! . . . pei!

They have thrown the ugly man (reed),
Why is it so bad looking?
Gliding into the bush and breaking! . . . pei!

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The last word, a short, explosive sound, was the signal for the player to throw his reed. During the chant a girl (occasionally two) who liked the player, stepped up to him and struck his upper arm and shoulder. She did this apparently for fun, but really because she wanted to touch the man. If no girl struck a man he was ashamed. Each side had a player called eye or face of the devil (*mata ni tchimoni*), who threw for luck first, but his throw did not count. If he did well his side knew it would play well. Next the best player in the last game threw. The rest of the players followed, and when they finished the players of the opposite side went through the same procedure. The man who threw his reed farthest was the winner. The winning reed had no name. If the Namukans won they would call out, "Sau e Na Ndrondro Levu!" (Na Ndrondro Levu is the name of a large passage which is always rough and therefore keeps enemies away from Namuka). If the Kambarans won they would call, "Sau e Lekutu Levu!" (Lekutu Levu is the name of the forefather god of Vuanikathu clan) or "Sau e Nggara Tambua!" (Nggara Tambua is the name of a sacred cave on Kambara.)

Intervillage, interclass, and interisland rivalry was expressed playfully through reed throwing. On Mothe the chief group and the land group played against each other. 578

On Lakemba the game is called *tingga*. Hocart (15, p. 91) says, "In serious play the reeds are tipped with a head of *toa* wood, a very hard and heavy wood, and thence called *ulutoa* which is the Tongan for a head of *toa* wood (ironwood). When thus tipped it is thrown higher and travels far. A loop of string is sometimes attached to the butt." 526, 171